# THE HERALD OF SALVATION.

*EDITED BY THE REV. PITT MORSE.*

*"Glory to God in the highest, and on earth peace, good will towards men."* St. Luke, 2. 14.

*"How beautiful are the feet of him that publisheth salvation!"* Isa. 52. 7.

VOL. I. SATURDAY, JANUARY 25, 1823. NO. 5.


From the Gospel Herald.

## MINUTES

### OF THE

### NORTHERN OHIO ASSOCIATION OF UNIVERSALISTS.

The *Northern Association* of *Universalists* met, according to adjournment of the last year, at the school-house in Shalersville, Portage county, Ohio, on Tuesday evening, Sept. 3, 1822—opened the business of the session by singing an hymn, and fervent and devout prayer by brother Timothy Bigelow.

Proceeded to organize the Association:

1. ChoseBr. T. Bigelow moderator.

2. Made choice of brothers N. B. Johnson and E. Williams, clerks.

3. Voted Br. N. B. Johnson standing committee, to grant letters of fellowship for the Richland, Ohio, Association; and Br. Daniel Demisk standing clerk for the same, it being neglected at the session of said association, holden last week.

4. Appointed brothers T. Bigelow, E. Williams, T. Cotton, N. B. Johnson, and T. Strong, a committee to examine candidates for the ministry.

5. Voted to adjourn to 7 o'clock to-morrow morning: prayer and giving of thanks by Br. E. Williams.

Wednesday morning, 7 o'clock, met at Convention Hall, agreeably to adjournment; sang an hymn, and prayer by Br. T. Strong; —proceeded to business.

6. Proceeded to examine the letters from the several churches and societies, composing this association; and the reports of our brethren from different parts, which are as refreshing as the showers of May. We find the number of members in our churches and societies, much increased.

7. Received into fellowship the society of Aurora; also the society of Newton and Braceville, and the church and society of Austintown.

8. Received a request from Medina county, through Br. Lothrop Seamor, for assistance in the ministry.

9. Received a request, through Br. J. T. Baldwin, from Fort Meigs, and the river Raisin, for labourers in the ministry of reconciliation.

10. Voted that clerks of all the churches and societies bring forward their records, relative to the churches and societies, at the next annual association.

11. Received forty-three representatives in addition to the number of last year: John Herrington, of Hiram, Portage county, is not received as a member.

12. Order of public service on Wednesday morning: Intoductory prayer by Br. T. Bigelow; sermon by Br. T. Cotton, from Mark xvi. 15, 19.; concluding prayer by Br. E. Williams.

13. Order of public service for afternoon: Introductory prayer by Br. E. Williams; sermon by Br. N. B Johnson, from 2. Pet. 2. 1.2.3; after which brothers Benjamin Baldwin, Horace Burroughs, and John M. Baldwin, were ordained as deacons, in the several churches to which they belong: concluding and consecrating prayer by Br. T. Bigelow; charge by Br. R. Jones.

14. Order of evening service; Introductory prayer by Br. A. Perkins, sermon by Br. T. Strong, from Isa. liii. 11; concluding prayer by Br. T. Cotton. Voted to adjourn until 7 o'clock, to-morrow morning.

15, Thursday morning, 7 o'clock, met at Council Hall; sung an hymn, and prayer by Br. D. St. Clair.

16. Received the society of Farmington into fellowship.

17. Received Br. John Boyer into the fellowship of this Association. Br. Boyer has been, for a number of years, a minister of the Christian order, but at length has foundhis way through the fog; and he is not the first to have been so highly favoured.

18. The committee to examine candidates for letters of fellowship, reported in favour of granting letters to brothers Ambrose Perkins, David St. Clair, John Tuttle, and John M. Baldwin, as ministers of the Gospel; which report is accepted.

19. The committee for the examining of candidates for ordination, reported in favour of ordaining Br. Theophilus Cotton; which report is accepted.

20. Appointed brothers T. Bigelow, E. Williams, and T. Cotton, standing committee.

21. Voted Br. J. T. Baldwin, standing clerk.

22. Appointed Br. T. Bigelow, treasurer.

23. Order of public service Thursday morning; Introductory prayer by Br. T. Bigelow; first sermon by Br. E. Williams, from Gal. iv. 1,2,3,4,5. Second sermon by Br. R. Jones, from John ix. 7; concluding prayer by Br. T. Strong.

24. Order of the afternoon: Introductory prayer by Br. E. Williams; sermon by Br. N.B. Johnson, from Matt. xxiv. 14: consecrating prayer by Br. T. Bigelow; right hand of fellowship by Br. N. B. Johnson; charge and delivery of the Scriptures by Br. T. Bigelow; and usual addresses to the Universal Society, and to the congregation, by Br. T. Bigelow,

25. Returned in regular procession to Council Hall, and adjourned the Association to meet again at Painesville, Geauga county Ohio, on the Wednesday and Thursday preceding the last Wednesday of August next. Sung an hymn; prayer and giving of thanks to our Heavenly Father by Br. E. Williams.

*** It is requested that this Association be received into the fellowship of the General Convention, and taken under their patronage.

TIMOTHY BIGELOW, *Moderator.*

*Attest*, E. WILLIAMS, N. B. JOHNSON; } *Clerks.*

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The Northern Association of Universalists, united in friendship divine, to the many brethren and friends, dispersed through this once howling wilderness, but now blossoming like the rose; this, truly, is the case in a spiritual sense. The stubborn growth of the intellectual wilds,, is rapidly disappearing, through the incessant efforts of God's commissioned labourers, being furnished by Him with every implement of Gospel husbandry; and the fragrant blossoms of the tree of life are unfolding their beauties to the rising Sun of Righteousness, portending immortal fruit.

*Dearly Beloved Brethren.*

In communicating to you the occurrences of this important occasion, we state, that we enjoyed much happiness while performing the pleasing duties of this association.—Happy, indeed, while realizing what has actually taken place in the great cause of the emancipation of the world from ecclesiastical tyranny and oppression; and the anticipation of the approaching glories bursting upon the world. With a retrospective view, let us for a moment turn our attention to the important period, when God, through a solitary individual,* introduced to the Columbian shores, the joyful tidings of God,s impartial and unbounded love; that the blessed Saviour, when he entered the most holy place, bore on the breast plate of his heart, a remembrance of every individual of his inheritance. The Day-Spring from on high then first visited the new world, and planted therein those heavenly ethics, which alone will yet secure true liberty, both ecclesiastical and political from the hands of kings and priests; and the echo, bounding from our elevated shores will be heard in the old world with joy; nations shall come to her light, and kings to the brightness of her rising. Let our feelings be awakened, when considering the struggles and persecutions that awaited him, and other undaunted heralds of life and immortality; and also that blessed day, when the bright light, travelling in the greatness of its strength, stemming the torrent of all combined opposition, found their way into these western climes, and planted their tabernacle between the seas. Those above named are not the only labourers who have toiled in the heat and burden of the day in the Lord's vineyard, but truly, others there are among us, who are yet stationed on the frontier line of the rapidly increasing dominion of Prince Immanuel, constantly exposed to the assaults of the combined forces of the common enemy. Every thing is an enemy, that derogates from the character of God, veiling his glories, bounding his goodness, and destroying his heritage.

The heritage of God is the soul of *every individual* of the Adamic family; for, said he, "All souls are mine," &c. Ezek. xviii. 4. "Ask of me and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession," Psa. ii. 8. These labourers, who are contending for the boundless nature of the love of God, and the extensiveness of the inheritance of Jesus; pressing forward amidst the volleys of clerical anathemas, spiritual volcanoes, and thunders from Sinai, strengthened by the Almighty, have finally succeeded in planting the standard, spangled with the seven stars in God's right hand, will there wave, unmolested, until all enemies are silenced, and God is all in all.

Brethren, we must love our enemies.—Saith Jesus, "Love your enemies," &c. "that ye may be the children of your Father in heaven," &c. Matt. v. 44, 45. So God loveth his enemies. This is the Universalist's God: let us worship and adore him. If we copy and imitate the moral virtues of this only true God, (not a God who hates his enemies,) we shall thereby love all men. Brethren, permit us again to put you in mind of another declaration of Jesus, "Ye are the salt of the earth" Remember, that our faith is made known by our works; that

* Mr. Murray

the tree is known by its fruit. Ye are Universalists in faith, be such in deed. The Universalists' faith is high as heaven, great as immensity, and pure as holiness; of all people on earth, we should be holy in life and conversation. Let the unbeliever see, all that is needed to revolutionize the world from sin to holiness, is. God's real character to know,—all that is needed to destroy all party names, is. God's great purposes to know,—and all that is needed to do away courts, penal laws, and executioners, is, the truth, as it is in Jesus, to know.

May peace and joy in the Holy Spirit remain with us all, with all our brethren, the whole human family, until confirmed with us in life.

*Done by order of the Association.*
THEOPHILUS COTTON.

FOR THE HERALD.

## THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS.

(This epistle has been highly esteemed, by several learned men of the church of Rome and others. The Quakers have printed a translation, and plead for it, as the reader may see, by consulting Poole's Annotations on Col. 4 chap. 16 ver. Sixtus Senensis, mentions two MSS. the one in the Sirbonne Library at Paris, which is a very ancient copy, and the other in the Library of Joannes a' Viridario at Padua, which he transcribed and published; and which is the authority for the present translation. There is a very old translation of this epistle in the British Museum among the Harleian MSS.—Cod. 1212)

1. Paul an Apostle not of men, neither by man, but by Jesus Christ, to the brethren which are at Laodicea.

2. Grace be to you, and peace from God the Father, and our Lord Jesus Christ.

3. I thank Christ in every prayer of mine, that ye continue and persevere in good works, looking for that which is promised in the day of judgment.

4. Let not the vain speeches of any trouble you, who pervert the truth, that they may draw you aside from the truth of the gospel which I have preached.

5. And now may God grant, that my converts may attain to a perfect knowledge of the truth of the gospel, be beneficent, and doing good works which accompany salvation.

6. And now my bonds which I suffer in Christ, are manifest in which I rejoice and am glad.

7. For I know that this shall turn to my salvation for ever, which shall be thro' your prayer, and the supply of the Holy Spirit.

8. Whether I live or die, (for) to me to live shall be a life to Christ, to die will be joy.

9. And our Lord will grant us his mercy, that ye may have the same love, and be like-minded.

10. Wherefore my beloved, as ye have heard of the coming of the Lord, so think & act in fear, and it shall be to you life-eternal.

11. For it is God who worketh in you.

12. And do all things without sin.

13. And what is best, my beloved, rejoice in the Lord Jesus Christ, and avoid all filthy lucre.

14. Let all your requests be made known to God, and be steady in the doctrine of Christ.

15. And whatsoever things are sound and true, and of good report, and chaste, and just, and lovely, these things do.

16. Those things which ye have heard, and received, think on these things, and peace shall be with you.

17. All the saints salute you.

18. The grace of our Lord Jesus Christ, be with your spirit—AMEN.

19. Cause this epistle to be read to the Colossians, and the epistle of the Colossians to be read among you.

The above epistle is copied from the Apocryphal New-Testament.—Mareus.

"*It will do to live by, but not to die by.*"

When any system of faith has long been believed, and has received the sanction of orthodoxy or popularity its votaries are so tenacious of it, that if any one has the temerity to examine and ascertain the truth or consistency of it, he is immediately branded with the epithet of heretic, and is considered an enemy to all religion.

The religion of the Jews was considered orthodox, was old and had become popular at the time the gospel was introduced among them; and being based on a covenant of works, the performance of which gave title and heir-ship to the peculiar favor of God, it was not to be expected that the covenant of grace when it should be proclaimed as embracing the despised and heretical gentiles, should be received or acknowledged by a people who had become haughty and imperious by long cherished opinions that they were the exclusive heirs to all blessings both spiritual and temporal.

They therefore rejected it with contempt, from the contracted and limited views which they entertained of the goodness of God and his dealings with men. They were industriously engaged to prevent its introduction, and subsequently to retard its pro-

gress, by aspersing it, and stigmatizing those who received it with illiberal, abusive and unsupported charges. But this conduct of the Jews has been imitated in later times; for even in this enlightened age, a similar course is pursued by those who profess to mourn over the mistaken policy of that ancient ill-fated people of God.

Hence the sentiment which heads these remarks, is often made use of as an unanswerable objection to the doctrine of the final "restitution of all things."

From the facility with which it is quoted, and the exulting adroitness with which it is offered, we should almost be led to believe, that it constitutes some part of the divine testimony; or that the sentiment was inculcated in almost every part of it.

As the phrase however is no where to be found in the sacred oracle, nor the sentiment deducible from any part of it, we are inclined to reject it as destitute of solidity in argument, and as the legitimate offspring of mental imbecility. As the opposers of universal reconciliation take unwearied pains to impress on the mind, beyond the power of truth to efface, the idea, that the belief in God's universal grace is *dangerous* beyond coaception, we think it deserves a little attention from all those whose privilege and pleasure it is "to vindicate the ways of God to man" and thereby shield the Book of life from those aspersions which ignorance and superstition have so lavishly bestowed upon it.

As the text we have selected is generally made use of by those who profess to have learnt of Him who was meek and lowly of heart, we would more particularly direct our remarks to them. And in the first place we ask against whose doctrine do you suppose this insurmountable objection is raised? and whose do you expect to overthrow if you should succeed? have you duly considered the extent and magnitude of your objection? you say it will do to "live by"—Have you tried it? Did you ever believe that, "as in Adam all die even so in Christ shall all be made alive"? Did you ever believe "that" (God) "in the dispensation of the fullness of times would gather together in one all things in Christ, both which are in heaven and which are on earth; even in him?"—Did you ever believe "that Jesus Christ by the grace of God, tasted death for *every* man?"—Did you ever believe that "the man Christ Jesus gave himself a ransom for *all?*—Did you ever believe the time would come when death and him that hath the power of it, would be destroyed—when death shall be swallowed up in victory—when tears shall be wiped form off all faces, and sorrow and sighing shall flee away, and there shall be no more pain nor death?

As a christian, with feelings of gratitude your answer is *yes.* And in the fullness of your heart you exclaim—consoling thought! blessed belief! No wonder you could then say it will do to live by—But as a sectarian—Oh! sad reverse of feeling!—mournful thought! blighted happiness! painful belief! "it will not do to die by." Well, if this belief will not do to die by, I ask what will? shall I present the awful contrast by giving your answer, or will you say, Oh! forbear, "when I have a more convenient season I will call for it"—Judicious choice, I cheerfully obey.

That those who have "once known the way," and "have tasted that the Lord is gracious" should ever make use of such language is truly astonishing. For what, christian friends, do you enter your closet and offer up prayers? Is it not that all your fellow-race might be made partakers of salvation with yourselves? and do you really pray for that which if granted would blast all your happiness in the hour of death, (for the belief will not do to die by.) What! invoke the compassionate Father of mercies to finish sin—make an end of transgression and bring in everlasting righteousness, and declare at the same time that a belief in its accomplishment will not do to die by?

But in proof of the correctness of the sentence, it may still be urged, that "it will not stand the test in a dying hour, for, a great many, almost all universalists give up their principles before they die; and either get religion or leave the world in despair."

I shall not stop here to enquire what is meant by getting *religion* at the hour of death or at any other time, but for the present rest satisfied with the definition which St. James gives of religion; and leave the time and manner of getting it, with Him "who worketh all things after the counsel of his own will" and "who *will* have all men to be saved and come unto the knowledge of the truth."

The whole force of the argument therefore (if there be any) lies in the unsupported declaration, that, Universalists abandon their principles on their death bed; or, in other words, their principles leave them, and are succeeded by new and better ones, or

"Horror, gloom and dark despair,
Commence, and reign forever there."

As the doctrine of Universalism inculcates, to cast the mantle of charity over the inconsistences of our brethren, particularly would we extend it, to shroud the folly of those whose prejudices, against the "gospel of our salvation" have been excited by such

fabulous accounts; and whose only ground of such prejudice, is, the unauthenticated story of some person in whom they have "great confidence."

*To be Continued.*

THE HERALD OF SALVATION.

SATURDAY, Jan. 25, 1823.

## GENERAL CONFERENCE.

Agreeably to previous notice, Delegates, from various Societies, professing "the faith once delivered to the Saints," assembled in Watertown on the 8th of January, 1823. for the purpose of taking into consideration the propriety of organizing a Branch Association in this part of the heritage of our Redeemer, to be in connexion with the "Western Association of Universalists, in the state of New-York." As the primary object of the meeting was to ascertain the views and feelings of the several Societies, in this vicinity, relative to such organization, it was deemed unnecessary to organize a council—but merely to obtain an expression of the wishes of the Societies, and, at the next session of the "Western Association," present a request to be established or set apart as a Branch of that body. Accordingly six Societies, represented through their Delegates, *unanimously* expressed a desire to be organized into a Branch Association. The Societies represented were the following, viz: Watertown, Rutland, Brownville, Henderson, Ellisburgh and Richland.

Though we were much disappointed in not having the labours of several distinguished brethren in the ministry, who were confidently expected on the occasion, yet by the gracious and all wise Providence of God, we were much edified and instructed by the labours of those who officiated at the sacred altar; and can truly say we richly enjoyed a "time of refreshing from the presence of the LORD."

The following was the order of the public services:

Wednesday morning.

Introductory prayer by Br. B. Hickox.

Sermon by Br. John French, from 1. John, 4. 8. "God is love." In this discourse the divine nature and character were presented in the most amiable point of light—all the attributes of Jehovah were seen to harmonize in infinite, eternal and unchangeable *love*, which "worketh no ill" to any being in the universe, and which, directed by unerring wisdom, causeth "all things to work together for good" to all created beings.—The impropriety of ascribing such qualities to the character of God as did the Ancients to their evil Deities and thereby repelling the best feelings of the human heart, was also shown; and the absurdity of imagining God capable of exercising an unmerciful disposition, which by waging eternal rebellion against the *benignity* of his nature, would consign to endless despair the objects of divine love, the children of our Heavenly Father and those for whom a Saviour died, was also made manifest; and the practical inferences of the exalted and soul-cheering sentiment of God's infinite *love*, duly enforced.

Concluding prayer by Br. C. G. Parson.

*Afternoon Service.*

Introductory prayer by Br. C. G. Parson.

Sermon by Br. Amos Reed, from St. Math. 26. 24. "It had been good for that man if he had not been born." This discourse was highly interesting. It was made evident that Judas "followed Christ in the *regeneration*" and had the promise of sitting on one of the "twelve thrones judging the twelve tribes of Israel," that for ought that appears, he uniformly maintained a good character, until his treachery; that he enjoyed the confidence of his brethren and received a part of the ministry as a Disciple with power over unclean spirits—that after he had betrayed the Saviour and discovered that he would be put to death, he manifested the most heart-felt repentance—he even "brought back the money"—that he was an instrument in the hand of God of bringing about great good to mankind, in confirmation of ancient prophecy and in conformity with the unchangeable counsels of eternity, by which the Almighty sent his Son to labour in love, to be "betrayed into the hands of" wicked "men," to be "crucified and slain," raised from the dead and glorified, that he might be "the SAVIOUR of the WORLD"—that it is a most unpardonable reflection upon the character of the all-merciful Parent of the human race, to suppose that he *ever curses any* of his creatures with an existence infinitely worse than nothing!—that the evident meaning of the text is, that it had been good for Judas not to have been born of the spirit *at that time*, for then he would not have been subjected to all that misery which he suffered when "he withdrew, and going out, was choaked with anguish;" (which is the proper rendering of Math. 27, 5.)—"For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them."

Concluding prayer by Br. P. Morse.

*Evening Service.*

Introductory prayer by Br. Amos Reed.

Sermon by Br. C. G. Parson, from Rom. 9 chap. 11. 12. and 13th verses. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" In this discourse it was demonstrated that this text is misapplied when it is so construed as to charge our Creator with infinite wrath and partiality in selecting a part of the human race, and destining them to the eternal enjoyment of life—while by the irresistible power of Omnipotence, the remaining part of mankind were brought into being, subjected to all the frailties of this life, and finally consigned to the horrors of damnation, without remedy, hope or mercy, by the irrevocable decree of the God who made them: and who sealed their final destiny, in the regions of woe, countless ages prior to their existence! It was also made to appear that Esau's character was better than that of Jacob, who took advantage of his brother Esau when famishing with hunger and "ready to die," and compelled him to relinquish "his birth-right for a morsel of bread" to sustain his life—that Jacob obtained the blessing from his father Isaac, by fraud and deception—that Esau may with much more propriety be called a type of Christ, than Jacob—that the elder did not personally "serve the younger," but that this divine purpose related to their posterity—It was also made evident that it is entirely incompatible with the character of perfect Excellence and infinite Goodness to cherish positive *hatred* towards any being, much less towards innocent children before they have "done good or evil." Finally it was made evident beyond a doubt that the *purpose* of God which cannot be frustrated by any power, is a *purpose* of eternal and unlimited *mercy*, in reconciling all things to Himself—that the blinded non-elect are not destined to eternal blindness and *misery*—that they are not cast beyond the reach of mercy, "for if the casting away, of them be the reconciling of the world, what shall the receiving of them be but *life* from the dead?" Rom. 11. 15. "For God hath concluded them all" (both Jew and Gentile) "in unbelief"—not that he might perpetuate their torments to all eternity, but "that he might have *mercy* upon ALL!" Rom. 11. 32. What heavenly visions dawn on the mind! What glories are unfolded in the revelation of boundless mercy! What powerful incentives of love to God and love to man!

Concluding prayer by Br. B. Hickox.

Order of service on Thursday morning.

Introductory prayer by Br. Abner Wood.

Sermon by Br. C. G. Parson, from St. John 1. 29, "Behold the Lamb of God, which taketh away the sin of the world."—In this discourse, an interesting investigation was entered into, concerning the origin, nature, and effect of *sin*. It plainly appeared that there is no propriety in ascending to realms of spotless purity and immortal holiness to find the *origin* of sin—that the climes of endless happiness can never be contaminated by its contagious influence, nor the peace of heaven disturbed by *iniquity*—that sin had its origin in the *vanity* of human nature, for a perfect being cannot be tempted either internally or externally—that sin is *finite* in its nature being limited within the limited powers of man—that it is "the transgression of the law" of moral rectitude—that a *finite* being cannot be amenable to an *infinite* law—that its effects are condemnation, misery, and moral death—but notwithstanding all the moral pollution to which man is subjected by its power, yet its *effects*, like its *nature*, are *finite*, otherwise it could never be taken away—and lastly, we were led to contemplate the infinite mercy of God, in sending his Son to take "away the sin of the world." It was conclusively shown, that the mission of Christ, can never be accomplished till sin, *all sin*, the sin of the whole *world*, shall be taken away—till every intelligent being shall be instructed of God, and obey the precepts of the gospel—till every heart shall feel the power of divine *love* and cherish the spirit of impartial *benevolence*—till every child of sorrow shall receive the consolations of divine grace till "death shall be swallowed up in victory"—man "delivered from the bondage of corruption" and "God be *all* in *all*!" Concluding prayer by Br. C. G. Parson.

Afternoon service.

Introductory prayer by Br. Amos Reed.

Sermon by Br. Amos Reed, from St. Math. 1. 21, "Thou shalt call his name Jesus, for he shall save his people from their sins." The important question, who are the people of Christ? was carefully examined in this sermon, and a satisfactory answer found in the pages of truth. So far from finding support for the partial and selfish feelings of human nature, and the creeds of human invention which limit the illimitable mercy of the common Parent of the whole family of man; so far from finding testimony like the following viz. "Ask of me and I shall give thee the *elect* for thine inheritance and *some* parts of the earth for thy possesion" it was ascertained that testimony directly the

reverse is contained in the sacred pages, and that Jesus is "appointed heir of all things" Heb. 1. 2. "Ask of me and I shall give thee the heathen thine inheritance, and the uttermost parts of the earth thy possession" Ps. 2. 8. "The Father loveth the Son and hath given *all* things into his hand." St. John 3. 35.

It was likewise shewn that Christ was called *Jesus* i. e. *Saviour*. because "he shall save *his people*" i. e. all mankind *from* their sins." Here the nature of *salvation* was illustrated. It was made apparent that it is contrary to the wisdom of the Almighty and a violation of the sacred principle of *justice* to save any creature from the *just* punishment of his crimes—that our Heavenly Father is *impartial* in *justice* as well as *mercy*—that Jesus Christ is "*just* and having salvation"—that he shall do the will of God "who will have all men to be saved and come unto the knowledge of the truth"—that the "Saviour of the world" "shall save his people," the whole human race "from their sins"—purify their souls by the divine spirit—fill their hearts with joy, philanthropy and eternal love—that "the ransomed of the Lord—who gave himself a ransom for ALL—shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away" and the universe eternally rejoice in the presence, glory, and infinite beneficence of the Creator!

Concluding prayer by Br. P. Morse.

The whole services were calculated to make a deep and lasting impression on the mind and the heart.

By the liberality of our Methodist brethren, we were accommodated with a spacious and convenient Temple for public worship, where the multitude assembled and repeatedly re-assembled, to listen with tearful attention to the dispensation of the word of life and salvation, which "dropped like the rain and distilled like the dew" of heaven—and which we confidently hope will abundantly produce the fruits of holiness in the lives of those who heard.

The services were adorned and enlivened by a youthful choir of singers, who tuned their voices in anthems of praise to the ever-living God, and who, we have reason to believe, "sung with the spirit, and with the understanding also"—and who, we trust, shall join the celestial throng, and tune melodious songs to God in the climes of endless purity, peace and love.

"The sun of righteousness ariseth with healing in his wings." "The Lord *is*," and to endless ages, shall remain "*good* to all, his tender mercies *are*" and to all eternity shall continue "over *all* his works!" "Let every thing that hath breath, praise the *Lord*—praise ye the LORD!" ED.

It should have been mentioned that the account of a Dedication, given in our last paper was taken from the Boston Universalist Magazine.

## ORTHODOXY.

There is nothing more ridiculous than for a man, or company of men, to assume the title of Orthodoxy to their own set of opinions, as if infallibility were annexed to their systems, and those were to be the standing measures of Truth to all the world; from whence they erect to themselves a power to censure and condemn others for differing at all from the tenets they have pitched upon. The consideration of human frailty ought to check this vanity; but since it does not, but that with a sort of allowance it shows itself almost in all religious societies, the playing of the trick round sufficiently turns it into ridicule; for each society having an equal right to a good opinion of themselves, a man, by passing but a river or hill, loses that orthodoxy in one company, which puffed him up with such assurance and insolence in another, and is there, with equal justice, himself exposed to the like censures of error and heresy, which he was so forward to lay on others at home. When it shall appear, that infallibility is intailed upon any one set of men of any denomination, or that Truth is confined to any spot of ground, the name and use of Orthodoxy, as it is now in fashion every where, will in that one place be reasonable.

Till then, this ridiculous cant will be a foundation too weak to sustain that usurpation that is raised upon it.—Locke's Vindication.

## ANOTHER CHURCH

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*N. Y. Gospel Herald.*

Sermon by Br. C. G. Parson, from Rom. 9 chap. 11. 12. and 13th verses. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." In this discourse it was demonstrated that this text is misapplied when it is so construed as to charge our Creator with infinite wrath and partiality in selecting a part of the human race, and destining them to the eternal enjoyment of life—while by the irresistible power of Omnipotence, the remaining part of mankind were brought into being, subjected to all the frailties of this life, and finally consigned to the horrors of damnation, without remedy, hope or mercy, by the irrevocable decree of the God who made them; and who sealed their final destiny, in the regions of woe, countless ages prior to their existence! It was also made to appear that Esau's character was better than that of Jacob, who took advantage of his brother Esau when famishing with hunger and "ready to die," and compelled him to relinquish "his birth-right for a morsel of bread" to sustain his life—that Jacob obtained the blessing from his father Isaac, by fraud and deception—that Esau may with much more propriety be called a type of Christ, than Jacob—that the elder did not personally "serve the younger," but that this divine purpose related to their posterity—It was also made evident that it is entirely incompatible with the character of perfect Excellence and infinite Goodness to cherish positive *hatred* towards any being, much less towards innocent children before they have "done good or evil." Finally it was made evident beyond a doubt that the *purpose* of God which cannot be frustrated by any power, is a *purpose* of eternal and unlimited *mercy*, in reconciling all things to Himself—that the blinded non-elect are not destined to eternal blindness and *misery*—that they are not cast beyond the reach of mercy, "for if the casting away, of them be the reconciling of the world, what shall the receiving of them be but *life* from the dead?" Rom. 11. 15. "For God hath concluded them all" (both Jew and Gentile) "in unbelief"—not that he might perpetuate their torments to all eternity, but "that he might have *mercy* upon ALL!" Rom. 11. 32. What heavenly visions dawn on the mind! What glories are unfolded in the revelation of boundless mercy! What powerful incentives of love to God and love to man!

Concluding prayer by Br. B. Hickox.

Order of service on Thursday morning.

Introductory prayer by Br. Abner Wood.

Sermon by Br. C. G. Parson, from St. John 1. 29, "Behold the Lamb of God, which taketh away the sin of the world."—In this discourse, an interesting investigation was entered into, concerning the origin, nature, and effect of *sin*. It plainly appeared that there is no propriety in ascending to realms of spotless purity and immortal holiness to find the *origin* of sin—that the climes of endless happiness can never be contaminated by its contagious influence, nor the peace of heaven disturbed by *iniquity*—that sin had its origin in the *vanity* of human nature, for a perfect being cannot be tempted either internally or externally—that sin is *finite* in its nature being limited within the limited powers of man—that it is "the transgression of the law" of moral rectitude—that a *finite* being cannot be amenable to an *infinite* law—that its effects are condemnation, misery, and moral death—but notwithstanding all the moral pollution to which man is subjected by its power, yet its *effects*, like its *nature*, are *finite*, otherwise it could never be taken away—and lastly, we were led to contemplate the infinite mercy of God, in sending his Son to take "away the sin of the world." It was conclusively shown, that the mission of Christ, can never be accomplished till sin, *all sin*, the sin of the whole *world*, shall be taken away—till every intelligent being shall be instructed of God, and obey the precepts of the gospel—till every heart shall feel the power of divine *love* and cherish the spirit of impartial *benevolence*—till every child of sorrow shall receive the consolations of divine grace till "death shall be swallowed up in victory"—man "delivered from the bondage of corruption" and "God be *all* in *all*!" Concluding prayer by Br. C. G. Parson.

Afternoon service.

Introductory prayer by Br. Amos Reed.

Sermon by Br. Amos Reed, from St. Math. 1. 21, "Thou shalt call his name Jesus, for he shall save his people from their sins." The important question, who are the people of Christ? was carefully examined in this sermon, and a satisfactory answer found in the pages of truth. So far from finding support for the partial and selfish feelings of human nature, and the creeds of human invention which limit the illimitable mercy of the common Parent of the whole family of man; so far from finding testimony like the following viz. "Ask of me and I shall give thee the *elect* for thine inheritance and *some* parts of the earth for thy possesion" it was ascertained that testimony directly the

reverse is contained in the sacred pages, and that Jesus is "appointed heir of all things" Heb. 1. 2. "Ask of me and I shall give thee the heathen thine inheritance, and the uttermost parts of the earth thy possession" Ps. 2. 8. "The Father loveth the Son and hath given *all* things into his hand." St. John 3. 35.

It was likewise shewn that Christ was called *Jesus* i. e. *Saviour*. because "he shall save *his people*" i. e. all mankind *from* their sins." Here the nature of *salvation* was illustrated. It was made apparent that it is contrary to the wisdom of the Almighty and a violation of the sacred principle of *justice* to save any creature from the *just* punishment of his crimes—that our Heavenly Father is *impartial* in *justice* as well as *mercy*—that Jesus Christ is "*just* and having salvation"—that he shall do the will of God "who will have all men to be saved and come unto the knowledge of the truth"—that the "Saviour of the world" "shall save his people," the whole human race "from their sins"—purify their souls by the divine spirit—fill their hearts with joy, philanthropy and eternal love—that "the ransomed of the Lord—who gave himself a ransom for ALL—shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away" and the universe eternally rejoice in the presence, glory, and infinite beneficence of the Creator!

Concluding prayer by Br. P. Morse.

The whole services were calculated to make a deep and lasting impression on the mind and the heart.

By the liberality of our Methodist brethren, we were accommodated with a spacious and convenient Temple for public worship, where the multitude assembled and repeatedly re-assembled, to listen with tearful attention to the dispensation of the word of life and salvation, which "dropped like the rain and distilled like the dew" of heaven—and which we confidently hope will abundantly produce the fruits of holiness in the lives of those who heard.

The services were adorned and enlivened by a youthful choir of singers, who tuned their voices in anthems of praise to the ever-living God, and who, we have reason to believe, "sung with the spirit, and with the understanding also"—and who, we trust, shall join the celestial throng, and tune melodious songs to God in the climes of endless purity, peace and love.

"The sun of righteousness ariseth with healing in his wings." "The Lord *is*," and to endless ages, shall remain "*good* to all, his tender mercies *are*" and to all eternity shall continue "over *all* his works!" "Let every thing that hath breath, praise the *Lord*—praise ye the LORD!" ED.

It should have been mentioned that the account of a Dedication, given in our last paper was taken from the Boston Universalist Magazine.

## ORTHODOXY.

There is nothing more ridiculous than for a man, or company of men, to assume the title of Orthodoxy to their own set of opinions, as if infallibility were annexed to their systems, and those were to be the standing measures of Truth to all the world; from whence they erect to themselves a power to censure and condemn others for differing at all from the tenets they have pitched upon. The consideration of human frailty ought to check this vanity; but since it does not, but that with a sort of allowance it shows itself almost in all religious societies, the playing of the trick round sufficiently turns it into ridicule; for each society having an equal right to a good opinion of themselves, a man, by passing but a river or hill, loses that orthodoxy in one company, which puffed him up with such assurance and insolence in another, and is there, with equal justice, himself exposed to the like censures of error and heresy, which he was so forward to lay on others at home. When it shall appear, that infallibility is intailed upon any one set of men of any denomination, or that Truth is confined to any spot of ground, the name and use of Orthodoxy, as it is now in fashion every where, will in that one place be reasonable.

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*N. Y. Gospel Herald.*

# POETRY.

*With pleasure we give place to the following production.*

Mr. Editor,

Although the following lines may contain but little of poetry, and nothing of orthodox school divinity; yet if you deem them worthy of being published. please insert them in the Herald of Salvation.

## CREATION AND SALVATION.

When nature's first morning, in glory and splendor,
Arose o'er the empire of vanquish'd night,
And the new-born creation, in beauty and grandeur,
Was launched into vision on billows of light—

Supris'd into new and unknown adoration,
All Heaven was instant in homage and praise,
To HIM who is high above all exaltation,
The Maker supreme, the dread Ancient of days.

But when the bless'd morning of Life and Salvation,
Arose o'er the empire of death and the grave,
And shone with the glory of man's restoration,
By "One who is able and mighty to save"—

In deepest amazement and Heaven, suspended,
Desired to look into the wonderful plan;
But Angels. Archangels can ne'er comprehend it,
So great is the Love that redeemed lost man.

Aud when nature's Temple, this shadow of glory,
Whose lamps are the stars, and whose curtains the skies,
Shall pass and dissolve, as a dream or a story,
Then one, from its ruins, eternal shall rise.

Whose *Light* is the *Lamb*, and whose *walls* are *salvation*,
Whose *gates* are all *praise*, and whose *pillars* are *truth*;
There men shall, with Angels, enjoy exaltation,
In purity rob'd, and immortal in youth.

There the *River* of *Life* from the throne of *Jehovah*,
The *Tree* of *Life* there, all the nations to heal,
Shall flow, and shall flourish, forever aud ever,
And there the *True Light*' all himself shall reveal.

To eat of that *Tree*, and to drink of that *River*,
Forever to shine in the beams of that *Light*,
To praise and enjoy *him* forever and ever,
A ransomed world there in *Love* shall unite.

V.

## MARRIED.

In Ellisburgh on the evening of the 19th. inst. by the Rev. C. G. Parson, Mr. Don A. Holly, to Miss. Hannah Emerson, both of Ellisburgh.

## OBITUARY.

Died in this town on the 8th, inst. after a lingering and extremely painful illness, Mr. John Blivin aged 39 years. In him, the relatives have lost an amiable and affectionate friend, and community a valuable, worthy and highly esteemed member. He endured his affliction in every stage of the disease with that fortitude and resignation which becomes the man and the christian. He had long been a firm and unshaken believer in the impartial goodness and eternal mercy of God—this faith he derived from the Scriptures many years before he heard it preached—his hope was an anchor to his soul in the deepest affliction he did not despise the chastening of the Almighty confidently believing that "he maketh sore and bindeth up: he woundeth and his hands make whole," Job. 5. 18 He looked forward with pleasing anticipation to his approaching dissolution as the consummation of his sufferings, and the dawn of an immortal day. When the time for his exit arrived he "welcomed death and calmly passed away."

ALSO, in this village, on Thursday morning last, Mrs. CHARLOTTE BRADLEY, widow of Mr. LEAMING BRADLEY, and daughter of Mr. JAMES STONE, of this village;—aged about 26 years.

ALSO, in Watertown on the 17th inst. after a short illness Mr. LYMAN JOHNSON, a native of Vermont;—aged 22 years.

*The following Persons are appointed agents for this work.*

| *Names.* | *Residence.* |
|---|---|
| Peleg Burchard, | Brownville. |
| Buel Fuller, | Lyme. |
| Woodbridge C. George, | Orleans. |
| William Tanner, | Alexandria. |
| John C. Foster, | Antwerp. |
| Aaron Palmer, | Champion. |
| George Andrus, | Adams. |
| Isaac Mendel, | Ellisburgh. |
| Jonathan Bullard, | Henderson. |
| E. Harlow, | S. Harbour. |
| Wm. Rockwell, | Oswego. |
| Avery Skinner, | Mexico. |
| John C. Haile, | Fowler. |
| Charles Hayden. | Richland. |
| Rev. Amos Reed. | Auburn, |
| Israel Porter, | Governeur. |
| George W. Allton, | Salisbury. |
| Rev. Geo. B. Lisher, | Herkimer. |
| Bela Ward, | Fairfield. |
| William Sprague' | Otsego. |
| Rev. Stephen R. Smith, | Oneida Co. |

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